

A SERMON  
VPON PART 5  
OF THE EIGH-  
TEENTH PSALM:

Preached to the publik assem-  
blie of Scholers in the Vniuer-  
sitie of Oxford the last day  
of August, 1586. by  
IOHN RAINOLDS:

Vpon occasion of their meeting to giue  
thanks to God for the late detection  
*and apprehension of Traitors, who*  
wickedlie conspired against the  
*Queenes Maiestie and the*  
state of the Realme.

PSALM 20.6.

*Now knowe I that the Lord doth saue his annointed,  
doth heare him out of his holie heauens, by excel-  
lent strength, the safegard of his right hand.*

AT OXFORD,  
Printed by IOSEPH BARNES,  
Printer to the Vniuersitie, 1586.

TO THE HONORABLE

THE SENATE

OF THE MASSACHUSETTS

IN SENATE

REPORT

OF THE

COMMISSIONERS OF THE

LANDS

AND

WATERS

FOR THE YEAR

1887

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JOHN RAINOLDES,  
to the Reader : grace &  
peace in Christ.



He reasons that mooued  
me (good Christian Reader) to preach this short  
Sermon vpon shorter  
warning then gladlie I  
would, haue preuailed  
with mee to set it down in writing also  
at more leasure, & to publish it. For both  
the godly subiectes may bee stirred vp  
thereby to greater thankfulnes for the  
manifold blessings that God by her  
*Maiesties* means, and in her safetie, hath  
bestowed vpon vs: and the discontented  
may be put in mind to content the-  
selues with *the waters of Shiloah*, albeit  
*running softly*, least *the great and mightie*  
*waters of the Riuer* goe ouer all their bankes,  
*breake into Iuda, and overflow it*. The for-  
mer whereof I knowe that I cannot be  
deceiued in: because rain and snow doo  
not fall in vaine vpon fruitful ground.  
In the latter, I hope, I shal not altoge-  
ther. Vnlesse with Religion both wit  
& reason haue forsaken them: that they  
care as litle for honesty, as for piety; for

• *Eesai. 8. 6.*

### The Preface

b 2.King.16.10.  
c 2.Chr. 28.20.  
2.King. 18.14.  
d Platin.de  
vitis Pont.in  
Iohanne 24.

profit, as for honesty. For what can they  
looke for at the handes of foreigners,  
though knit in neuer so strait confeder-  
acie with them, & ioyned in profession  
of the same faith, or perfidiousnes ra-  
ther, of the falsly named *Catholike* religi-  
on, more then the *Iewes* had of the *Assy-*  
*rians*? by whom, for al their<sup>b</sup> altar erected  
to the patterne of the *Assyrian* at *Damaf-*  
*cus*,<sup>c</sup> they were often grievously vexed  
and pilled. <sup>d</sup> When the citizens of *Papia*  
in *Italie* were at dissension by reason of  
the faction betweene the *Guelphes* and  
the *Gibellines*: the *Gibellines* procured a  
fauorer of theirs, called *Facinus Canis*, to  
come and assist them with a power of  
men, vpon agreement & couenant that  
he shuld haue the goods of the *Guelphes*  
for his pay. But he, being come once in-  
to the citie with his men of warre, spa-  
red neither of them: his soldiours would  
be serued. Whereof when the *Gibellines*  
did complain vnto him, saying that *their*  
*goods too were spoiled against agreement*: he  
answered, that *themselues were Gibellines,*  
*and should be safe: but their goods were Guel-*  
*phes, and must pay for it.* The *Gibellines* of  
*Papia* could not foresee this: our *Catho-*  
*likes* by them may. Let them leaue their  
brain-

to the Reader.

brainicke desires and diuclish purposes  
of bringing a *Facinus Canis* into their  
countrie: least by experience they feele  
(which God forbid) that though them-  
selues be *Catholikes*, their goods may be  
*Heretikes*; perhaps some *Heretike-blood*  
in their bodies also, by cōtagion of ours.  
The Lord take away this stony hart from  
them, and geue them an hart of flesh, a  
new spirit: that we may al iointly praise  
him for the deliuerance of our gracious  
Queene, and pray for the continuance  
of her blessed gouernement, to the ho-  
nour of his name, the furtherance of his  
gospel, the welfare of his Church, the  
peace and prosperitie of our English  
*Iuda*, the griefe and disappointment of  
Popish *Assyrians*, and the confusion of  
Antichrist.

At *Corpus Christi*  
College in Oxford, Octob. 24. 1586.

IT IS WRITEN  
IN THE BOOKE OF  
Psalmes, the eighteenth

Psalme, the fourtyse-  
uenth verse, & the  
rest that follow.

47 The Lord liueth, and my bles-  
sed strength: therefore let the God  
of my saluation be exalted.

48 The mightie God, that geueth me  
reuengementes, and bringeth peo-  
ple vnder me,

49 That deliuereth mee from mine  
enemies: yea, thou hast exalted mee  
aboue them that rose vp against me,  
thou hast deliuered mee from the  
cruel man.

50 Therefore will I confesse thee, o  
Lord, among the Gentiles, and I wil  
sing vnto thy name:

51 He geueth great deliuerances to  
his king, and sheweth mercie to his  
anointed; to Dauid, and to his seede  
for euer.



It hath beene a  
godly custome of  
the faithfull, al-  
though not obser-  
ued so customa-  
bly alwaies as by  
the Rules of <sup>a</sup>Phil.4.6.  
faith it ought, that <sup>Col.3.17.</sup>  
<sup>1.Thes.5.18.</sup>

when they receiued any speciall benefit, ei-  
ther in attaining to things comodious for  
the, or in auoiding of discommodities: they  
lifted vp their voices to the autour of it,  
the Father of mercies, the God of al com-  
fort, and did honour him with geuing  
speciall thanks for it. Melchisedek, king  
of Salem, a man of power and credit in the  
land of Canaan, had not so great cause to  
care for the state of Abram and Lot, two  
strangers in the land. Yet when Abram  
had rescued Lot being taken, and had spoi-  
led the spoilers: Melchisedek brake forth  
into his praise who gaue the victorie,  
Blessed bee the high God, which hath  
deliuered thine enemies into thy hand. <sup>b</sup>Gen.14.20.  
The state of the Israëlites touched Moses  
dearer: how much the lesse is it to be mar-  
uelled at if hee thought it his duty to ma-  
gnify the Lord for guiding them out of E-  
gypt through the red Sea, and drowning  
Pharao

<sup>c</sup>Exod.15.1.

A Sermon of thankes-geuing

Pharao with his host. Though that the  
childzen of Israel themselves, an vnhank-  
ful, murmuring, and stiffnecked nation,  
should ioyne therein with Moses, all, both  
men and women: it is a president wooz-  
thy to be noted to the shame of Christians,  
if in greater measure of the grace of God  
wee shew lesse gratitude for his graces.  
The feasting and ioy that the<sup>d</sup> Iewes kept  
for their owne deliuerance out of the  
snares of Haman, and for his destruction  
with the partakers of his conspiracie,  
might seeme to bee onely a profane reioy-  
cing as worldly-minded men commonly  
do vse at their good successes. But, that it  
was holy & seasoned with a sacrifice, such  
a sacrifice as lawfully they might offer  
there where then they were disperled, the  
circumstance of sending partes vnto the  
poor, w<sup>ch</sup> precepts & examples of dayes in  
like sort kept holy to the Lord, doth argue.  
We are assembled at this present, fathers,  
and brethren beloued in the Lord, to giue  
him most humble and most hartty thanks  
for his great & singular goodnes shewed  
vnto vs in discovering the traiterous in-  
tent of graceles wretches, who vilanously  
conspired to take away the life of our gra-  
cious Queene (whom God long pre-  
serue)

<sup>d</sup>Est. 9.17.

<sup>d</sup>Deut. 16.14.

<sup>d</sup>Neh. 8.11.

for the Queenes deliuerance.

serue,) and to kindle flames of byzozes  
through the realme, to the utter wastting  
of her faithful subiectes. ¶ That wee had  
the harts to praise him for it with the like  
religious affection of spirit in zeale and  
sinceritie, as Melchisedek did for Lot re-  
couered by Abram, as Moses & the Israē-  
lites for the Egyptian yoke broken, as the  
Iewes for their safety and the destruction  
of their enemies. Sure we haue greater  
causes so to doo, then any of them had. For  
Lot was but one, and that a meane man:  
not much indangered more then of losse of  
libertie. Here a most excellent Princesse  
was in hazard, not of libertie, but of life:  
with God knoweth how many righteous  
Lots besides. And the bodily toiles which  
the Israēlites endured in Egypt vnder the  
talke-maisters that Pharaο placed ouer  
them, were nothing in comparison of the  
spirituall bondage of Antichristian ty-  
rantes, to whom, might these Egyptian  
impes haue had their willes, we should (it  
is likely) haue bene most lamentably en-  
thralled. Neither hath the Lord so merci-  
fully deliuered vs out of the Lyons mouth  
at this time onely, but at sondry other  
heretofore often: that the Iewes could not  
bee so much beholding to him for that of  
Haman

## A Sermon of thanks-geuing

Hamā, who did not liue to put them more then once in danger. Therefore that wee may accept the more thankfully and dutifully esteeme of his inestimable goodness, in sauing our gracious Queene and vs her subiectes from so great, so many, so imminent mischiefs: I haue thought good to take for the ground of mine aduertisement and exhortation these wordes, which you haue heard, written by the godly Prince and Prophet Dauid in the eighteenth Psalme, a song of thanks-geuing, which he made whē the Lord had deliuered him out of the hand of all his enemies, and out of the hand of Saul. For so is it noted in the title thereof, and manifested farther by the course of the storie in the second of Samuel, where the same is wholly registred againe wel-nigh word for word, as a most worthy and memorable monument to be thought vpon est soones of all posterity, that on like fauour receiued of the Lord they might shew themselves alike grateful to him. In these wordes therefore comprehending briefly the purport and drift of the whole Psalme by way of conclusion, two things are recommended to our considerations: one is the benefite of God in deliuering Dauid from

2 Sam. 22. 1.

for the Queenes deliuerance.

from his enemies ; the other, the thankfulness of Dauid vnto God for that deliuerance. The benefit of God in deliuering Dauid is signified by that he saith, The Lord liueth. For he meaneth not that the Lord liueth in respect of his beeing, his euertlasting essence, in which sense notwithstanding<sup>b</sup> hee is said to liue, and to liue onely : but in respect of his works, his effects to Dauid ward, in whose preservation he sheweth that he liueth, and saueth his, and ruleth all things by his eternal prouidence. Which meaning Dauid openeth in that he adioyneth, and my blessed strength: taking god his strength, his fortresse, his rock, his blessed strength and fortresse, because his life, his safety, his wel-fare is mainteined by the might and mercy of the liuing God. As in<sup>c</sup> the beginning he testified also : The Lord is my rocke, and my fortresse, and my deliuerer, my God, my strength in whom I wil trust, my shield, & the horne of my saluation, my refuge. And this is the benefit of God vnto Dauid. The thankfulness of Dauid vnto God foloweth : Therefore let the God of my saluation be exalted. Wherein, by the way, the cause of his thankfulness, to weet, the benefit, is repeated,

<sup>b</sup> A.C. 14. 15.

Reu. 10. 6.

& 15. 7.

<sup>c</sup> 1. Tim. 6. 16.

<sup>c</sup> Psal. 18. 2.

## A Sermon of thanks-gewing

ted. For though in our tounge the name of saluation is by common vse referred to the blisseful state of life eternal in the kingdome of heauen, whereto the scripture phrase doth likewise oft refer it: yet is it applied in <sup>1</sup> the Prophets language heere to bodily safety and temporal preservation of this present life. As <sup>2</sup> saluations also are <sup>1</sup> afterward mentioned, or (as our English translation interpreteth it) deliuerances: and <sup>3</sup> before, he set downe the general proposition with the same word, I cal vpon the Lord who is worthy to be praised, & I am <sup>3</sup> safe from mine enemies. vnto this autour then of his safety he rendereth praise and honour: and that in such sort as may stir vp others therunto withal, that God by the thanks-giuing of more may be more glorified, let him be exalted. To the performance of the which dutie that he may geue a sharper edge and hotter zeale to himselfe and others: he amplifieth and openeth more particularly both the cause of the duty, and the duty it selfe, in the verses following. Touching the cause of the duty, he saith, The mightie God, that geueth me reuengements, and bringeth people vnder me, that deliuereth me from mine enemies: yea, thou

<sup>1</sup> Heb. יְהוָה

<sup>2</sup> שמחה

<sup>1</sup> vers. 51.

<sup>3</sup> vers. 3.

<sup>3</sup> יְהוָה

for the Queenes deliuerance.

thou hast exalted me aboue them that  
 rose vp against me, thou hast deliuered  
 me from the cruel man. A summary but  
 pithy rehearfall of the specialties of the  
 fauour doone him by God against <sup>1</sup> Saul,  
 against <sup>2</sup> Sauls sonne Ish-bosheth, against  
 the <sup>3</sup> Philistines, the <sup>4</sup> Moabites, the  
<sup>5</sup> Syrians, the <sup>6</sup> Ammonites, the <sup>7</sup> A-  
 malekites, and the <sup>8</sup> Idumæans, against  
<sup>9</sup> Absalom, against <sup>10</sup> Sheba, with their  
 rebellious complices of Israël and Iuda  
 too. Of whom a great many were puni-  
 shed in iustice: <sup>11</sup> the Lord auenging him,  
 of some, by other mens hands; <sup>12</sup> of some,  
 by his owne, as beeing armed thereunto  
 with <sup>13</sup> the sworde of vengeance. The  
 rest, though their liues were spared in mer-  
 cy, yet were they brought in awe and sub-  
 iection vnder him. So himselfe, his ene-  
 mies either not remaining or not remain-  
 ing enemies, at the least not daring to  
 practise their enmitie, was deliuered from  
 them. Yea, (which he vttereth more em-  
 phatically by turning of his speech to god)  
 God did exalt him & aduance him higher  
 then any of his aduersaries that rose vp  
 against him, & deliuered him from Saul,  
 who of long time pursued him most fierly  
 and put him oft in present daunger of his  
 life,

<sup>1</sup> 1. Sam. 18. &  
 19. & 23. &  
 24. & 26.

<sup>2</sup> 2. Sam. 2. &  
 3. & 4.

<sup>3</sup> 2. Sam. 5. & 8.

<sup>4</sup> 2. Sam. 8.

<sup>5</sup> 2. Sam. 8. & 10

<sup>6</sup> 2. Sam. 8. &

10. & 11.

<sup>7</sup> 1. Sam. 30. &

2. Sam. 8.

<sup>8</sup> 2. Sam. 8. &

Psal. 60.

<sup>9</sup> 2. Sam. 15. &

17. & 18.

<sup>10</sup> 2. Sam. 20.

<sup>11</sup> 2. Sam. 4. 8.

<sup>12</sup> 2. Sam. 10. 18.

& 18. 31.

<sup>13</sup> Rom. 13. 4.

## A Sermon of thankes-geuing

\* Heb. the mā life, from the cruel, violent, \* the most vi-  
 of violences. olent man. Touching his duty whereun-  
 2. Sam. 22. 49. on, he addeth, Therefore wil I confesse  
 thee, ô Lord, among the Gentiles; and I  
 wil sing vnto thy name: he geueth great  
 deliuerances to his king, and sheweth  
 mercie to his anointed, to Dauid and to  
 his seed for euer. To confesse the Lord,  
 is to acknowledge him to be the autour &  
 giuer of whatsoeuer good we haue: to sing  
 vnto his name, is with ioyful melodie of  
 voice to acknowledge it. Both these  
 thinges doth Dauid vow that hee wil doe:  
 and therein will testify, euen before the  
 Gentiles, that the Lord, who made him  
 king, and anointed him, doth geue him  
 great deliuerances, and sheweth him  
 mercy, noz only him, but his too, his seed,  
 his posteritie and progenie for euer. The  
 very literal sense of the which words doth  
 import an excellent thankfulness in Da-  
 uid, that would yeeld such tokens therof a-  
 mong the Gentiles, the heathens whom  
 he had subdued: a more excellent goodnes  
 and graciousnes in God, who raised him  
 to roiall state, and mightily preserved him  
 in it, and ridde him out of many dangers,  
 and shewed mercy still to him, yea to his  
 offspring also that should raigne after him.

° Psal. 18. 43.

But

For the Queenes deliuerance.

But al this is bale in respect of that which the holy Ghost in a spiritual meaning doth hereby signify and betoken. For Dauid was anointed king of the Iewes, made conquerour of Gentiles, cast into perils, troubles, paines of death, and by speciall grace againe deliuered from them, to the intent he might be a figure (as wee terme it) an image and picture, an historicall picture, and a liuing image, that should resemble and represent the person of another<sup>d</sup> Dauid, <sup>e</sup> his sonne, our Sauour Christ. Which mysterie<sup>f</sup> him self knowing, as a Prophet, did write (by inspiration from God) sundry thinges, whereof the full and perfite accomplishment appeareth in Christ and his kingdome, as<sup>g</sup> the scriptures teach vs: though a thinne and slender performance of the same was before exprested and drawen out, as it were, by lineaments and shadowes of a type and figure in Dauid & his state. So the great deliuerances and saluations temporal, giuen and assured to Dauid, and to his seed for ever after a sort, that is for long continuance of many yeares succession; did prefigure greater spiritual deliuerances, and saluations simply and absolutely eternal, which should be likewise giuen to Christ

<sup>d</sup> Ezek. 34. 23.

& 37. 24.

<sup>e</sup> Ier. 23. 5.

& 33. 15.

<sup>f</sup> Act. 2. 30.

<sup>g</sup> Mat. 27. 35.

Mar. 12. 10.

Ioh. 2. 17.

& 19. 28.

Act. 4. 25.

& 13. 33.

Rom. 15. 3.

Heb. 2. 12.

& 10. 5.

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<sup>b</sup> Esai. 53. 10.

Ier. 33. 22.

<sup>i</sup> Ioh. 1. 12.

<sup>2</sup> 2. Cor. 5. 20.

<sup>1</sup> 1. Pet. 1. 23.

<sup>m</sup> Gen. 3. 15.

<sup>n</sup> Rom. 16. 20.

<sup>o</sup> Reu. 12. 7.

<sup>p</sup> 1. Co. 15. ver.

25. 9. ver. 55.

<sup>r</sup> Mat. 4. 6.

<sup>s</sup> Heb. 1. 14.

<sup>t</sup> Psal. 91. 12.

<sup>u</sup> Heb. 9. 12.

& 10. 19.

<sup>v</sup> Psal. 16. 11.

Act. 2. 28.

Reu. 21. 4.

and to his<sup>b</sup> seede, that is, to<sup>i</sup> the faithfull, the childezen of God whom<sup>k</sup> Christ doth beget in his Church<sup>l</sup> by the immortall seede of his woord. To<sup>m</sup> Christ and to his<sup>n</sup> seede is geuen the treading downe of the serpent, the ouerthrow and victorie of Satan & his Angels. To<sup>p</sup> Christ and to<sup>q</sup> his seede is death quelled, the graue vanquished, the power of hell dashed, and all their enemies put to flight. To<sup>r</sup> Christ and to<sup>s</sup> his seede is a gard of Angels appointed for their safety, an entrance into Heauen opened, and the ioyes of life, of euerlasting solace, of endlesse rest, assured. Which most excellent mercies, deliuerances, saluations, as the Prophets commonly in the ende of their prophecies doo commend to men by figuratiue speeches of Israëll, of Iuda, of Sion, of Ierusalem, & blessinges incident thereto: so in this conclusion of his song of thanks doth Dauid ascend to them by the other, to shew himselfe grateful vnto God for them. A prooffe whereof we haue in the last woords that hee concludeth with. For therein he seemeth to respect the promise, that<sup>v</sup> the Lord would set vp his seede after him, and stablish the throne of his kingdome for euer, Which the Angel Gabriel

<sup>w</sup> 2. Sam. 7. 12.

for the Queenes deliuerance.

Gabriel, sent to the virgin Marie, ex-  
poundeth of Christ, telling her that <sup>a</sup> God <sup>a</sup> Luk. 1. 32.  
shal geue vnto him the throne of his Fa-  
ther Dauid, and hee shall raigne ouer  
the house of Iacob for euer, and of his  
kingdome shall be no end. And a farther  
prooffe in the former clause touching his  
confessing of God among the Gentiles:  
cōsidering that S. Paul declareth the good-  
nes of Christ in <sup>a</sup> receiuing the Gentiles <sup>a</sup> Rom. 15. 9.  
to his glorie to be meant thereby. As if the  
holy Prophet had said that he would vse a  
new and vnaccustomed thankfulness to  
God for his passing singular and unspeak-  
able benefits: neither would confesse him  
among the Iewes onely, as then the faith-  
ful did according to their order of praying  
in the Temple; but among the Gentiles  
also in time to come, when they being cal-  
led to the church of Christ should be made  
acquainted with his Psalms and Hymns,  
and learne to praise the Lord with him.  
So that I may saie the same of these  
words, that on like occasion our Saviour  
did of other, <sup>b</sup> This day is this scripture <sup>b</sup> Luke. 4. 21.  
fulfilled in your eares. Howbeit not onely  
these words of this Scripture are fulfilled  
this day: but the other too, that lay forth  
the fauour of God vnto his children in sa-  
uing

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uing his anointed. For what more commodity did the Iewes receiue by King Dauid's meanes, then we by our soueraine Lady Queen Elisabeth? What enemies, what dangers, what deaths did he escape: from the like whereof the Lord hath not as often, as woonderfully, preserved her Maiestie? The arke of the couenant,

<sup>c</sup>Exod. 25.16. wherein the testimonie was laid, whereon the mercy-seate was placed, from

<sup>d</sup>Num. 7. 89. which <sup>d</sup>the voice of God was heard, at

<sup>e</sup>2.Sam.6.2. which <sup>e</sup>his name was called vpon, where

<sup>f</sup>1.Chro. 13.3. to <sup>f</sup>they had not sought in the daies of

<sup>g</sup>2.Sam.6.12. Saul, <sup>g</sup>King David brought into his

<sup>h</sup>1.Chr. 15.16. citie: and caused <sup>h</sup>the Levites ioyfullie

to play on instrumentes of musicke, and lift vp their voices at the bringing of it.

Queene Elisabeth hath brought vs the body and trueth of that whereof his ceremonies were but shadowes onely, the free

use and Christian doctrine of the Gospel, the word of God, the holy Scriptures, the

praiers and publike seruice of the Highest, al in a language knowen to al: and hath

mooued her Subiectes to receiue these means of their instruction and <sup>i</sup>saluation

<sup>i</sup>1. Cor. 14.19. with <sup>i</sup>Psalmes, and hymnes, and spiri-

<sup>k</sup>2 Tim. 3.15. tual songs, singing with a grace in their

<sup>l</sup>Col. 3.16. harts vnto the Lord. Dauid to those hea-

uently

for the Queenes deliuerance.

uenly treasures added earthly, & enriched  
his kingdome <sup>m</sup> with siluer and golde. <sup>m</sup> 2. Sam. 8. 10.  
The puritie of coine restored by her Ma- & 12. 30.  
iestie for base and copper moonies where-  
with she found the realme pestered, doch  
say no lesse for her: beside plate of siluer  
and golde with other ornaments in so  
great plenty, as if God would verifie ac-  
cording to the letter that which he promi-  
sed his Church in a mysterie, <sup>n</sup> For brasle <sup>n</sup> Esai. 60. 17.  
wil I bring gold, and for yron wil I bring  
siluer. Much did it make for the safetie of  
Iurie, that <sup>o</sup> Dauid put garisons in Syria <sup>o</sup> 2. Sam. 8.  
and Idumza, countries that bordered vpon  
the North and South thereof. Much.  
But more for England, that Elisabeth  
(to passe ouer the fortifying of borders)  
hath furnished it with al sort of armour,  
and munition, neuer more or better: and  
thereto with a royall nauie of vessels, so  
stately, so strong, so wel appointed for wars,  
that our land is fenced w<sup>th</sup> walles, not on-  
ly of wood <sup>p</sup> as Grecia was against Xer- <sup>p</sup> Herodot. in  
xes, but of brasle & yron too against forein Polymnia.  
enimies. The people of Israel confessed of  
them-selues that <sup>q</sup> they were deliuered <sup>q</sup> 2. Sam. 19. 2.  
out of the hand of the Philistines, and o-  
ther enemies by that King. The warres  
which our Queene hath had for our safe-

## A Sermon of chankes-geuing<sup>i</sup>

• Lod. Guicci-  
ardin com-  
ment. de reb.  
memorab. in  
Europ. lib. 3.  
Buchana. rer.  
Scot lib. 16.  
& 17. Com-  
ment. de stat.  
rel. & reip. in  
Gal. lib. 5. & 6.  
The Queenes  
declarat. tou-  
ching aide  
geuen to the  
low countries.

• 1 King. 4. 25.

• 2. Sam. 8. 2.

• Heb. 12. 7.

• Psal. 119. 71.

• 2. Sam. 21. 1.

• 2. Sam. 24. 15

gard in Scotland and France, euen 'a-  
liens haue seene and shewed to the world  
that they were atchiued with maruellous  
honour and aduantage to her selfe & her  
realme. As this (by Gods grace) which she  
hath presently vpon the like ground in  
the low countries, shal be in due time also.  
Againe, how sweet a peace haue we so long  
entoyed vnder her at home, as vnder a  
Salomon in that consideration rather  
then a Dauid? The fruites wherof, if  
nothing from abroad had sprung to our  
wealth and welfare (which hath notwith-  
standing in no small abundance) might  
counteruaile the profites that did grow  
to Iurie by Dauids warres and victories.  
Yea, our dearth and sicknes, the chastise-  
ments and afflictions that now wee doo  
tast, or did heretofore, (as 'needes wee  
must some, and 'expedient wee should)  
haue bene but gentle threats to her Maie-  
ties subiectes, in respect of his: 'the fa-  
mine, that lasted three yeares together;  
the 'plague, that consumed seuentie thou-  
sand men. And though by occasion of dif-  
ficulties and wantes, what of men, what of  
maintenance, her highnes hath not yet bin  
able to prouide that wise & faithfull work-  
men for the perfit edifying of the house of  
God

for the Queenes deliuerance.

God with doctrine and discipline should  
be set in euery Church through her domi-  
nion; as neither was <sup>b</sup> Dauid by reason <sup>b</sup> 1. Chr. 22.8.  
of his warres to build by the Temple: yet,  
as hee prepared thinges necessarie for it,  
that it might be the better doon whē time  
should serue; so hath shee by fostering Col-  
leges and Schooles, the nurseries of the  
ministerie. Her princely care wherof hath  
appeared specially of late vnto vs in a  
branch of our Oliue that was almost wi-  
thered, the state of Queenes College.  
Which shee hath refreshed, confirmed, ad-  
uaunced, with benefits and immunities so  
bountifully and noblely: that we and our  
posteritie haue as iust cause to thinke of  
Queene Elisabeth in the name therof, as  
of Queene Philippa. Our whole Oliue-  
tree did generally feeble it before in the fa-  
mous and woorthy Act of Parliament <sup>c</sup> 18. El. c. 6.  
for the maintenance of Colleges & the  
reliefe of Scholers in both the Vniuersi-  
ties, & also Winchester & Eaton. An Act  
that I haue hard men of iudgemēt say, & I  
am perswaded that they said truely, (God  
grant the care of Heades and industrie of  
Students do bring it to effect,) may proue  
as beneficial for the encrease of learning,  
as might the erecting at least of two Col-  
leges.

# A Sermon of thanks-geuing

leges. The commodities then, which we haue receiued by her blessed gouernment, are as great and many, as those which the Iewes did receiue by Dauids. That we can not chuse but acknowledge Gods fauour to haue bene as singularly extended vnto vs in preserving her, as it was to them in preserving him. For although her Maestie hath not been assaulted by so many foine enemies as David: yet by more domestical. Wherein her deliuerances are to be esteemed so much the more precious, by how much it is easier to beware of open foes, then of secret; of vipers that are farder off, then in our bosomes; of <sup>d</sup>Abners, though valiant, who professe hostilitie, then of trecherous <sup>c</sup>Ioabs, who pretend amitie. First (in Queen Maries time) the house of Saul, I meane the broode of them who preferre will-woorships before obedience to God, fearing, as <sup>e</sup>Saul did, that their seedes succession should not be established as long as David liued, desired & deuised to bring that to passe which <sup>b</sup>one of them since made none it was not done, the boughes were cut off, the roote was not hewed vp. But the are, which he wished to the pleasant roote, set on the roote of bitterness his owne hearie scalpe: the deuises of the wicked

<sup>d</sup> 2. Sam. .2.22.

<sup>e</sup> 2. Sam. .3.27.  
& 20.9.

<sup>f</sup> 1. Sam. 15.21.

<sup>g</sup> 1. Sam. 20.31.

<sup>b</sup> D. Story.  
Sander. visib.  
Monar. lib.7.

ked

for the Queenes deliuerance.

ked were disappointed by the Lord, and  
their desires frustrated. Afterward the v:  
surper, the Ish-bosheth of Rome, indeede  
an Ish-bosheth, when she was anointed  
and settled in her throne, sought to dispos-  
sesse her by his accursed curse and Anti-  
christian sentence declared and published  
in his Bul, Moorton sent from him, to stir  
by wicked spirites to the executing of it.  
The Earles of Northumberland & West-  
merland in armes, with thousandes of re-  
bels. When they were fled and scattered:  
their outrage renued by Dacres and his  
legion. The Bull it selfe proclaimed, as it  
were, by Felton, to gather mo conspira-  
tors to it. Al in vaine stil. For the hand of  
the Lord was ouer his handmaid, & made  
his woord good, that the vnderferued  
curse came not vpon her: it <sup>came to</sup>  
them who loued it, and they were clothed  
with it as with a garment. Yet behold  
an other rebellion intended by certaine  
Norfolk gentlemen, chiefly Iohn Throck-  
morton. But crushed in the shel, before  
it was hatched. And looke what successe  
had the gentlemen of Norfolke, the same  
had the Duke. Whose purpose to de-  
prine her Highnes of the crowne and set  
it on his own head by marriage of the Scot-  
rish

*\* That is to  
say, a man of  
shame and  
confusion.*

*<sup>i</sup> Prou. 26. 2.*

*<sup>k</sup> Pl. 109. 17.*

## A Sermon of thanks-gewing

<sup>1</sup> Dodici mille  
scudi.

<sup>2</sup> Diece mille  
fanti.

<sup>1</sup> Ad Harwich.

<sup>1</sup> Histor. nou.  
dal'ann. 1570  
fino all'ann.  
1572 lib. 3.

<sup>m</sup> Pontificius  
Prefectus.  
Marchio Hi-  
bernæ Gene-  
brard. Chro-  
nogr. lib. 4.

<sup>o</sup> 2. Sam. 20. 22.

<sup>o</sup> 2. Sam. 17. 23

rish Queene; how hee was encouraged  
thereto by the Pope, 'how much money of-  
fered by him in the mean time, & at a time  
appointed <sup>2</sup> how many thousand souldi-  
ours, with as many thousand more by the  
king of Spaine; <sup>3</sup> where they should haue  
landed, and thence (being ioynd with the  
Dukes forces) haue gone to surprize the  
Tower of London: one of their own sect, a  
man of reputation, 'Emilio Maria Mano-  
lesso doth write in his Italian storie; la-  
mētting the case, that so braue a com-plot  
had so vnhappy an ende. Now what  
should I say of the traitours in Ireland? of  
Stukeley the rakehell, <sup>m</sup> the Popes Irish  
Marques, sent thither to subdue it, slain in  
Barbarie by the way; of Sādgers the priest,  
the firebrand of sedition, dead there agree-  
ably to his life; of the arch-rebels, the  
Earle of Desmond, and his brother, ser-  
ued both like <sup>o</sup> Sheba; of the whole rable of  
their mates and souldiours, Italian, Spa-  
nish, Irish, feeling by the vengeance of de-  
serued miseries the follie and furie of  
their lewd attempts. What of the braine-  
sicke youth, Summerfield? Whose enter-  
prise in substance like vnto Achitophels,  
did purchase <sup>o</sup> Achitophels euent and end  
vnto him. What of Parry, the proude mis-  
creant?

for the Queenes deliuerance.

creant? who hauing opportunitie to work  
his diuelish bow, and being resolute to doe  
it, the Pope incensing him with allow-  
ance of the fact and plenary pardon of his  
sinnes, the Cardinal of Como with com-  
mendation and request, the Papists some  
with counsel, some with prayer for him,  
some with remembrance at the altar, and  
Allens traiterous libel making it cleere  
in his conscience that it was lawfull and  
meritorious, euerie word therein a war-  
rant to a mind prepared: there was but  
a step betweene her and death, had not  
God bewrayed him by his Ionathan, and  
by the hand of iustice giuen him that meed  
which his bow did merit. An intet as mis-  
chieuous and more potent meanes had the  
next conspiracie, which, dealt in before by  
Francis Throckmorton, was after pro-  
secuted by others. The Popes aide (as  
alwaies) ready, to gaine kingdomes; the  
Spanish Kings assistance; the Scottish  
Queenes fauozers; the Duke of Guyse  
with forces to inuade the realm; the plots  
of coastes and hauens for his fit arrival;  
the names of recusants with hope of their  
furtherance; the heathens raging, and the  
people murmuring, kings banding them-  
selues, and princes taking counsel against  
the

<sup>p</sup> The decla-  
rat. of W.  
Parrys trea-  
sons.

<sup>b</sup> 1. Sam. 20. 3.

<sup>r</sup> The disco-  
uery of Fr.  
Throckmort.  
treasons, & of  
the Earle of  
Northum.

## A Sermon of thankes-geuing

[Psal. 24.]

the Lord & his anointed. Yet euen in that also, were their powers and policies neuer so out-reaching, there shewed himself aboute them a mightier and wiser: 'who sitteth in the heauens, & laugheth them to scorne, discovering and dispersing the smoaky pusses of their endenours. Which of his accustomed goodnes and bountie he hath done in this too, the last, & I beseech God it bee the last, that now hee hath disclosed. In the discoomfiring whereof, and of the former, his out-stretched arme hath appeered the more glozious, because the vnderminers of her Maiesties state haue cloaked their attemptes with pretense of Religion, and saluation of soules, most subtle meanes & forcible to inueigle men: and, to steale away her subiectes heartes from hir, haue reconciled them to hir deadly enimie as to their soueraine Pastor: & made them sure vnto him by badges and pledges of halowed graines, of medals, of beades, of Agnus-deis, of crucifixes, of pictures, with \* *Fili, da mihi cor tuum.* & *sufficit*, Sonne, geue me thy heart, and it sufficeth, & other such spiritual sorceries. A practise more dangerous then any of Dauids aduersaries did vse, yea then Absalom himself, the cunningst of them al: who had

\* A Popish  
emblem fit for  
Atheists. See  
Prou. 23. 26.

[2. Sam. 15. 1.]

for the Queenes deliuerance.

had no High Priests that would take vpon them to depose Dauid; nor meritoriousnes to see deuils incarnate with to murder him; nor <sup>a</sup>authorities for Harding, & others, to assoile thē that would reuolt from him; nor <sup>x</sup>faculties for Persons, and Campian, to instruct them to <sup>1</sup>obey, or <sup>2</sup>rebell, as thinges should fall out; nor Iesuites, and Seminarie-Priests, (like the <sup>3</sup>Donatists) to spread seditious doctrine, and beare the world in hand that <sup>7</sup>when they were punished for it, they were Martyrs. Wherefore all the wordes of the text, that I treat of, which doo lay befoze vs the most prouident care and fatherly loue of God in sauing and deliuering our most excellent Princesse out of the hand of her enemies, of Papists, of Atheists, of Malcōtents, base and noble; secret and open; externall and domestical; are fulfilled and verified in our eares this day. It remaineth that the rest which concerne our duty to God for this benefite, be likewise fulfilled and verified in our eares, or in our hearts rather, naie both in hearts and bodie also. The foremost degree and step whereunto is to acknowledge that the Lord, our blessed strength, our mighty God, is the autour of it: it is he that liueth, that saueh his appointed,

<sup>a</sup> The Popes Bul granted to D. Harding & others, anno Dom. 1567.

<sup>x</sup> The exec. of iustice in Eng. for treason.

<sup>1</sup> Ne Pulla Pij Quinti oblige Catholicos rebus stantibus:

as they stood anno Dom. 1580.

<sup>2</sup> Tum demum quando publica eiusdem Bullæ exequutio fieri poterit.

<sup>3</sup> Augustin. contr. epist. Parmen. l. i. c. 9. & l. 3. c. 6.

<sup>7</sup> Bristow Motiu. 15. Cōcertat. eccl. cath. in Angl. aduers. Calu. & Purit. Ecclesiæ Anglicanæ trophæa, Romæ.

## A Sermon of thanks-geuing

nointed, that geueth her reuengements, that bringeth people vnder her, that deliuereth her from her enemies, from the cruel man, that exalteth her aboue them who rise vp against hir, that giueth great deliuerances, and sheweth mercy to her, yea to al his seruants, the children of God, the seed of Christ, for euer. And this hath our Soueraine prouoked vs to doe by her owne example: ascribing not onely the present detection and apprehension of traitours to the great and singular goodnes of God; but also the infinite blessings laid vpon her, as many as euer Prince had, yea rather as euer creature had. The Lord hath indued her Maiesties person with most rare prudence; her state with Counsaillers very wise and faithfull; her Realme with many thousandes of dutifull louing subiectes. Nor is it to be doubted but that sundry circumspect eyes and loyall handes of these haue bene occupied in finding out and bringing to light the conspiracie. Yet because the Lord is the father of lights, & what hath any mā that he hath not receiued? neither can he effectuallie ought with that hee hath except the Lord blesse it, except the Lord build the house, they labour in vain that build it;

• The Queens  
letters to the  
L. Mayor of  
Lond. and his  
brethren.

• Iam. 1. 17.

• 1. Cor. 4. 7.

• Psal. 127. 1.

for the Queenes deliuerance.

it; except the Lord keepe the citie, the  
keeper watcheth in vaine: therefore doth  
her Highnes in the meanes themselves &  
about the means acknowledge the wooz-  
king of the principal agent, vnder whose  
protection her selfe resteth safe, and seeth  
vengeance powred on them that wish her  
euil. Which I would to God the disloyall  
hartes, if there bee any moze yet, of that  
broode of Cockatrices, did acknowledge  
also: and, as the Prophet willeth, did <sup>Psal. 44.</sup>  
weigh it with themselves, and thinke vp-  
on their bedde of it. Then were it to bee  
hoped that in consideration thereof they  
would bee still: and after his example, <sup>1. Sam. 24. 5.</sup>  
whose aduise that is, detest the very breath <sup>& 26. 8.</sup>  
of such as make mention of laying violent  
hand vpon the Lordes anointed. For  
though it were true, as the traiterous li-  
beller endeuoureth to perswade men, that  
the Popes sentence against her were as  
lawfull, as Samuels was against Saul;  
which yet is most false, and <sup>h</sup>prooued so to  
be: but grant it were true: yet had they to  
remember that Dauid did refraine to lay  
hand on Saul after Samuels sentence; ne-  
ther of humanitie onely, but of duty: for <sup>1. Sam. 26. 9.</sup>  
who can lay his hand on the Lordes a-  
nointed (saith he) and be guiltles? At least,  
if

<sup>s</sup> The answ. to  
the execut.  
of iust. ca. 5.

<sup>h</sup> D. Bilsen of  
Christian  
subiect. part. 3

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<sup>1</sup> Rom. 13. 4.

<sup>1</sup> Eccl. 10. 20.

<sup>2</sup> Psal. 7. 12.

<sup>2</sup> Ios. 24. 15.

if they would not be still, as he was, for conscience sake, yet for <sup>k</sup> fear they might be: seeing that <sup>1</sup> a foule of the aire shal carry the voice, and a bird shal declare the matter, if they but speak euil of the king, yea in their thought, much more if they intend to doe him any euil. And sure, <sup>2</sup> if they turne not, if they whet their swords, bend their bowes and make them ready, and getting themselves deadly weapons prepare their arrowes for persecutors: they haue traueiled with lewdnes and cōceiued mischiefe, to bring forth a lie; into the pit, that they haue digged, they shal fall; their mischiefe shal returne vpon their owne heads, and on their owne pates shal their cruelty light. For God doth giue reuengements vnto his anointed, and sheweth mercie to his Queene, aduancing her aboue them who rise vp against her. But whether they do vse this benefit of God to their good, or no: let vs, my deere brethren, let vs and our houses (as <sup>2</sup> Iosua said) serue the Lord. And that not by acknowledging onely Gods goodness in this & al his benefites, the foremost step to thankfulness: but the next also, I meane, by confessing of him among the Gentiles, and singing to his name with

peelding

for the Queenes deliuerance.

prelding him al glorie for it. For the Hea-  
 thens themselves, in that final knowledge  
 of God which sinne left them, did acknow-  
 ledge him to be the worker and autour of  
 the comodities that they had. In the  
 Greeke Poets the Gods are surnamed, <sup>o Theol. Antiquit.</sup>  
 by a common title, the geuers of good <sup>id. xv.</sup>  
 things. The Captaines of the Romans <sup>p Plini. hist.</sup>  
 hauing conquered their enemies, tooke <sup>natur. lib. 15.</sup>  
 part of the lawrel (which they did bear in <sup>cap. 30.</sup>  
 signe thereof) and laid it in the lap of Iupi-  
 ter. The Caldean king subdued diuerse  
 nations, tooke their holdes, spoiled their  
 cities, seized on their wealth, & ascribing <sup>q Hab. 1. 11.</sup>  
 that his power & force to his God. But  
 they did not glorify God as they ought, <sup>r Rom. 1. 21.</sup>  
 neither were thankfull. They robbed him  
 of his honour & gaue it vnto many Gods, <sup>r 1 Cor. 8. 5.</sup>  
 their owne Idols, and Images of mortal <sup>r Dan. 5. 4.</sup>  
 creatures. Yea part of the lawrel they <sup>r Rom. 1. 23.</sup>  
 kept to themselves: \* sacrificing to their <sup>r Hab. 1. 16.</sup>  
 nets, and burning incense to their yarns,  
 because by them their portion was fat,  
 and their meate plenteous. The time of  
 this ignorance is ouerpast, brethren, and  
 the daies are come whereof it was pro- <sup>r Esai. 11. 9.</sup>  
 phetied, that the earth should be full of  
 the knowledge of the Lord, as waters  
 couer the sea, How much the more ex-  
 cuseles

## A Sermon of thankes-geuing

2 1. Cor. 13. 0.

2 Rom. 8. 15.

6 Tit. 1. 16.

useles shal our fowle ingratitude and ungodlinesse be : if we be no thankfuller to him then the Heathens, then the Greeks, the Romans, the Caldeans were. Chiefly sith beside the tempoꝛal benefit of the preservation of our Prince and vs, we haue receiued graces moze excellent and precious to endure for euer: namely, the enioying of his Sonne Christ Iesus, our wisdom, our righteousness, our sanctification, our redemption; the Spirit of adoption, wherby we haue boldnes to crie Abba father; the peace of conscience, tranquillie of mind, contentednes of hart: the inheritance immortal, vndefiled, and that withereth not; the comfort, the protection, the assurance of his loue: in a word, so many blessings both of this life, and of the life to come, as neuer any nation vnder heauen greater. Wherefoze I beseech you by the mercies of God, who spares not his owne Sonne for our sakes, but gaue him to the death, the vile death of the crosse, that wee might liue through him: let vs confesse him sincerely and faithfullly, not onely in wordes, but in deedes; and confesse him amog the Gentiles, euen those which are strangers and aliens from the faith, that we may win them to the Lord.

Let

for the Queenes deliuerance.

Let our conuersation be honest among <sup>c</sup> 1.Pet.2.12.  
them: that by our good woorkes, which  
they shall see, they may glorify God in  
the day of the visitatio. Let vs cast away  
profane songs of wantones, of lightnes, of  
vanity; & sing vnto his name: vsing both  
our voice & speech in al respects <sup>d</sup> as it be- <sup>d</sup> Eph.5.3.  
cometh Saints. To bee short, let vs shew,  
let vs strue to shew by all partes of duty  
a thankfull acceptance of the great salua-  
tions that hee hath wrought for vs, and  
zealous remembrance of the ende wherto:  
that we being deliuered out of the hand <sup>c</sup> Luke.1.75.  
of our enemies, should serue him with-  
out feare, in holines & righteousness be-  
fore him al the daies of our life. The god-  
lie Prince & Prophet, whose vertuous ex-  
ample as in al the rest, so in this speciallie  
should be a spur vnto vs, calling into mind  
how God had deliuered his soule from  
death, his eies from teares, and his feete  
from falling, brake out into these woords:  
What shal I render to the Lord for al his <sup>c</sup> Ps.116.12.  
benefits towards me? I wil take the cup  
of saluations, and cal vpon the name of  
the Lord: I wil pay my vows to the Lord  
euen now in the presence of al his peo-  
ple. Neither said he more therein then he  
performed, For when <sup>c</sup> he had offered <sup>c</sup> 1.Chr.16.2.  
sacrifices

## A Sermon of thankes-geuing

<sup>b</sup> Psalm. 57. 2.

<sup>i</sup> 2. Sam. 8. 15.

<sup>k</sup> Psal. 132. 2.

<sup>l</sup> 2. Sam. 6. 16.

Sacrifices of thankes-geuing, he made a holy banquet therewith vnto the people, in remembrance of the manifold safeties & deliuerances that he had receued. He praised the Lord, and called vpon his name: his Psalms do witnesse it to this day. <sup>b</sup> He promised that he would iudge righteously: <sup>i</sup> hee did it. <sup>k</sup> He vowed to bring the arke into a place of rest: <sup>l</sup> he brought it. How great cause we haue, fathers, & brethren, to say as hee saith, What shal wee render to the Lord: your selues doo well know. How small care wee shew of doing as hee did, in praising God, and paying our vowes before his people: the world doth see. Our slacknes in frequenting of sermons, of prayers, of celebrating the Lordes supper, and taking the cuppe of the saluation of saluations, I wishe it were amended rather then reprooued. Wee haue made vowes and promises to God, al, of perpetual holines in baptisme: some, of special duties, in their seueral callings. And is it to be hoped that euerie one of vs, though not with Dauids zeale, yet with some measure of it, will pay them to the Lord? Sure the greater hope thereof is to be had, if that, which hath bene moued of order to be taken for ordinarie sermons

for the Queenes deliuerance.

mons and preaching of the woord on our  
Sabbath daies in the afternoone , not  
the forenoone onely, may be effected by the  
godly forwardnes of them who should say,  
" And this wil we do if God permit. The <sup>Heb. 6.3</sup>  
father of mercies & God of all comfort, who  
hath rais'd vnto vs a most glorious light,  
and placed a most gracious Princeesse in  
the throne of gouernment among vs, sancti-  
fied vs throughout w<sup>th</sup> his holy spirit: that  
we may offer by the sacrifices of righte-  
ousnes, the fruits of our lips, of our harts,  
of our hands, to the glorie of his name for  
al his benefits powred on vs. And as he  
hath hitherto geuen great deliuerances  
and shewed merrie to his anointed: so beseech  
we him for his Sonne our Sauours  
sake to do it still. Saue her, O Lord, saue  
her out of the hand of al her enemies. Let  
their roote bee as rottennes, and their  
budde as duff, who rise vp against her.  
Blesse her with the zealous spirit of Io-  
sias, with the peace of Salomon, with the  
peares of David: that she may long raigne  
a godlie, a happie, an ancient Queene  
in Israël. Finallie continue thy Father-  
lie loue and fauour toward her for ever,  
and towards vs her subjects, the children  
of

A Sermon of thankes-gewing &c.

of thy couenant: that we both in this life & in the life to come may confesse thy goodnesse and sing vnto thy name with thy blessed Seruauntes and elect Angels. Praise, and glorie, and wisdom, and thankes, and honour, and power, and might, be vnto our God for euer more. *Amen.*

• Reu. 7. 12.

*Psal. 21.*

- 7 Because the King trusteth in the Lord and in the mercie of the most High, he shall not miscarie.
- 8 Thine hand shall find out all thyne enemies: and thy right hand shall find out them that hate thee.
- 9 Thou shalt make them like a fierie fornace in the time of thine anger: the Lord shall destroy them in his wrath, & the fire shal deuoure them.

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

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